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Presbyterian Pioneers

Seven Denominational Lessons, Showing Something of "OUR SHARE" in Planting Christianity in the Frontier; to Accompany PIONEERS, the Junior Home Mission Text-book for 1908-1909

Compiled by KATHARINE R. CROWELL

Woman's Board of Home Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York

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HELPS TO THE STUDY OF THE FRONTIER

"The Call of the Waters," the senior text-book. Price in cloth 50 cents, paper 30 cents.

"Pioneers," the junior text-book. Price in cloth 40 cents, paper 25 cents.

"Presbyterian Pioneers," denominational supplement to the text-books. Price 10 cents.

Wall Outline Maps of the United States, 32 x 44 inches. Price 25 cents, postage 10 cents.

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Pictorial Illustrations. Price 5 cents per sheet, 6 sheets for 25 cents.

"Pioneer" Post Cards. Price 25 cents per dozen.

Sketch of Dr. Blackburn. Price 2 cents.

BOOKS OF REFERENCE

Mowry, Marcus Whitman; Stewart, Sheldon Jackson; McBeth, The Nez Perces Indians, etc.; Thompson, The Story of the Churches; Clarke, The Leavening of the Nation.

NOTE—In the pioneer days Presbyterians and Congregationalists were so closely identified that in many early achievements credit belongs perhaps equally to both Churches. This is especially the case in the founding of schools and colleges in the Northwest.

I.

JOHN ELIOT, APOSTLE TO THE INDIANS

THE PAYMENT OF A DEBT

Accompanying Chapter I in "Pioneers" and in "The Call of the Waters"

1. There was on the part of the earlier settlers in America an earnest and diligent effort to convert the Indians to Christianity and give them the rudiments of a civilized education. Missionary work was begun in 1643 by Thomas Mayhew on the islands of Nantucket and Martha's Vineyard. The savages at first declared they were not so silly as to barter thirty-seven gods for one, but after much preaching and many pow-wows Mayhew succeeded in persuading them that the Deity of the white man was mightier than all their *manitous*. Whether they ever got much farther than this toward a comprehension of the white man's religion may be doubted; but they were prevailed upon to let their children learn to read and write, and even to set up little courts, in which justice was administered according to some of the simplest rules of English law, and from which there lay an appeal to the court of Plymouth. In 1646 Massachusetts enacted that the elders of the churches should choose two persons each year to go and spread the gospel among the Indians. In 1649 Parliament established the Society for Propagating the Gospel in New England, and presently from voluntary contributions the society was able to dispose of an annual income of $10,000. Schools were set up in which agriculture was taught as well as religion. It was even intended that Indians should go to Harvard College, and a building was erected for their accommodation, but as none came to occupy it the college printing-press was presently set to work there. One solitary Indian student afterward succeeded in climbing to the bachelor's degree,—Caleb Cheeshahteaumuck of the class of 1665. It was this one success that was marvellous, not the failure of the scheme, which vividly shows how difficult it was for the white man of that day to understand the limitations of the red man.

The greatest measure of success in converting the Indians was attained by that famous linguist and preacher, the apostle John Eliot. This remarkable man was a graduate of Jesus College, Cambridge. He had come to Massachusetts in 1631, and in the following year had been settled as teacher in the church at Roxbury of which Thomas Welde was pastor. During fourteen years he devoted such time as he could to acquiring a complete mastery of the Algonquin dialect spoken by the Indians of Massachusetts Bay. He published not only an excellent Indian grammar, but a complete translation of the Bible into the Massachusetts language,—a monument of prodigious labor. This was the first Bible printed in America. It is one of the most instructive documents in existence for the student of Algonquin speech, though the Massachusetts tribe and its language have

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425 LOMBARD STREET
PHILADELPHIA, PA. 19147

long been extinct, and there are very few scholars living who can read the book. It has become one of the curiosities of literature and at auction sales of private libraries commands an extremely high price. Yet out of this rare book the American public has somehow or other contrived to pick up a word which we shall very likely continue to hear for some time to come. In Eliot's Bible, the word which means a great chief—such as Joshua, or Gideon, or Joab—is "mugwump."

It was in 1646 that Eliot began his missionary preaching at a small Indian village near Watertown. President Dunster, of Harvard College, and Mr. Shepard, the minister at Cambridge, felt a warm interest in the undertaking. These worthy men seriously believed that the aborigines of America were the degenerate descendants of the ten lost tribes of Israel, and from this strange backsliding it was hoped that they might now be reclaimed. With rare eloquence and skill did Eliot devote himself to the difficult work of reaching the Indian's scanty intelligence and still scantier moral sense. His ministrations reached from the sands of Cape Cod to the rocky hillsides of Brookfield. But he soon found that single-handed he could achieve but little over so wide an area, and accordingly he adopted the policy of colonizing his converts in village communities near the English towns, where they might be sequestered from their heathen brethren and subjected to none but Christian influences. In these communities he hoped to train up native missionaries who might thence go and labor among the wild tribes until the whole lump of barbarism should be leavened. In pursuance of this scheme a stockaded village was built at Natick in 1651. It consisted of two streets north of the River Charles and one south. The Indians built a bridge joining the two sections. Each household was given a lot. Under the direction of an English carpenter the Indians built log-houses for themselves, and most of them adopted the English dress. The church served as a schoolhouse as well; orchards were laid out and agricultural work planned. Their simple government was administered by tithing-men, or "rulers of tents," chosen after methods presented in the eighteenth chapter of the book of Exodus. Other such communities were formed in the neighborhoods of Concord and Grafton. By 1674 the number of these "praying Indians," as they were called, was estimated at 4,000, of whom about 1,500 were in Eliot's villages, as many more in Martha's Vineyard, 300 in Nantucket, and 700 in the Plymouth colony. There seems to be no doubt that these Indians were really benefited both materially and morally by the change in their life. Matters of outward observance the Indians could understand; for we read of one of them rebuking an Englishman "for profaning the Lord's Day by felling of a tree."

When Governor Endicott visited Natick he was delighted with the signs of civilization and the wonderfully well-informed condition of the Indians. He heard an Indian preach in a very satisfactory manner, and the psalm "lined" by the dusky school-

master. Native teachers were prepared to go out and teach among their own people. Two were sent to the Narragansetts in Rhode Island. The gifts they took with them were accepted by the chief, but their religious efforts were repulsed. The people, however, were eager to hear them and more teachers were demanded.

"The history of the Christian Church does not contain an example of resolute, untiring, successful labor superior to the work of John Eliot, apostle to the Indians."—JOHN FISKE: "The Beginning of New England."

2. LATER PRESBYTERIAN PIONEERS: Missionaries to the Indians:
   Rev. and Mrs. H. H. Spaulding, to the Nez Perces.
   Miss Sue McBeth, to the Nez Perces.
   Miss A. J. Frost, to the Bannocks and Shoshones.
   Thomas S. Williamson, M.D., to the Sioux.
   Rev. Stephen A. Riggs, to the Sioux.
   Mrs. A. E. Robertson, to the Creeks and Cherokees.
   Rev. Chas. H. Cook, to the Pimas and Papagoes.

3. OTHER PRESBYTERIAN PIONEERS: The Indian Schools under the care of the Woman's Board of Home Missions:

In *Oklahoma,*	*Kansas,*	*South Dakota,*
Arizona,	*Montana.*	*Utah,*
California,	*Nebraska,*	*Washington,*
Idaho,	*New Mexico,*	

NOTE.—The Leader will find in this lesson opportunity for most vivid map presentation. For further suggestion see "Bird's-Eye View," and Leader's Supplement, in "Pioneers."

II.

PIONEERS IN SADDLE-BAGS

"Pioneers," p. 79, *and*

JOHN McMILLAN

LAYING FOUNDATIONS

1. One of the bravest and most famous of all pioneers was the Rev. John McMillan, who went to western Pennsylvania in 1776. He was a Princeton graduate. It is probable no one of all the early missionaries exerted an influence so commanding and widespread, or did so much foundation-building as this humble and godly minister. When he came to the cabin that was to be his home he found it without floor, roof or chimney. He had neither bedstead, table, chairs, stool nor bucket. Two boxes served for a table and two kegs for seats. His family frequently had no bread for weeks; potatoes and pumpkins served instead. In addition their lives were full of danger. The Indians were around them on every side and were constantly being

incited by the French to make depredations on the settlers. In such circumstances this courageous missionary lived the early years of his ministry and did a work which was to tell on the centuries to come. When he left the East his instructor and friend, Dr. Robert Smith, urged him "to look out some pious young men and educate them for the ministry." He therefore devoted a portion of his time to the training of young men who afterward became co-presbyters in the first western Presbytery. Canonsburg Academy, afterward Jefferson College, was the outgrowth of his labors and plans.

Others soon came to his help. One of these was Thaddeus Dod, of Newark, N. J. After a brief ministry in Virginia and Maryland, he moved over the mountains and soon began forming congregations. In 1781 he put up a log academy. He was specially fitted to be a teacher. In 1789 he was called to take charge of Washington Academy, which in 1806 developed into Washington College. A man of fine culture, of classical taste and poetic imagination, he was beloved by all who knew him, and for sixteen years was the honored instrument in laying broad and deep foundations of education and religion.

Another to join the pioneer band in 1779 was Joseph Smith. Like the other pioneer missionaries, he made the training of young men for the ministry a prime concern. Having no building for school purposes, with his wife's consent he turned the family kitchen into a schoolhouse and taught a Latin school from which several eminent ministers graduated. Connected with this school was an education society, for here the women of neighboring congregations assembled to make clothing for the young men who were pursuing their studies.

Out of such strenuous conditions grew the first Presbytery among the mountains in 1781. The men who thus laid the foundations beyond the Alleghanies account for the strong character that has ever marked the churches of that region.—THOMPSON, "The Story of the Churches—Presbyterian."

1. OTHER PRESBYTERIAN PIONEERS ON THE SECOND FRONTIER:
   Francis Makemie; The Organizer of the Presbyterian Church in America.
   William Tennent; Founder of the "Log College," later known as the College of New Jersey; now as Princeton University.
   John Witherspoon, President of the College of New Jersey.

2. PRESENT-DAY PRESBYTERIAN PIONEERS OF EDUCATION:
   The Schools of the Woman's Board, for Mountaineers—in Kentucky, Tennessee, West Virginia and North Carolina.

NOTE.—The map for Lesson II. should show the Log College (Tennent), Washington College (Doak), Jefferson College (McMillan), and the Mountain Schools of the Woman's Board.

III.

"OLD REDSTONE"

A PIONEER PRESBYTERY

Up to 1762 France had claimed the entire country west of the mountains. In that year, by treaty, England came into peaceable possession of all the territory east of the Mississippi river. Settlers were attracted to the unexplored wilderness. In a few years thousands had made their homes among the Indian tribes in western Pennsylvania and eastern Ohio. Most of these were Presbyterian. An appeal came to the Synod "that missionaries might be sent to the distressed frontier inhabitants, report their distress, learn what new congregations were forming, what was necessary to promote the spread of the gospel among them and discover what opportunities there might be of missionary work among the Indian tribes." Two missionaries were appointed—Charles Beatty and John Brainerd, but the breaking out of a terrible Indian war incited by the French, who, while keeping their treaty in letter broke it in spirit, put an end for the time to all missionary work. The following year, however (1776), the Indians having been driven into Ohio, the mission was undertaken and Mr. Beatty and Mr. Duffield crossed the Alleghanies and after holding services at Fort Pitt they pushed on among savages—whether hostile or friendly they knew not—till they came to the Muskingum, "one hundred and thirty miles beyond Fort Pitt." They found the Indians disposed to listen to their message and plans were made to send additional missionaries the following year. For some reason these plans were not carried out. But the knowledge obtained on this tour stimulated the Church to earnest efforts to establish permanent missions over the mountains. Thence until the Revolutionary war annual visits were made to the frontier settlements. The people were found in circumstances of poverty and distress. The fear of savages haunted them continually, and not without cause. Their way of living was only a little better than that of the Indians by whom they were surrounded and threatened. The history of the "Old Redstone Presbytery" tells how "in nine cases out of ten a blanket or coverlet served as a substitute for a great-coat in winter weather—how deerskin was a substitute for cloth for men and boys—how in their food potatoes and pumpkins served for bread and bear's oil for butter—how the furniture of the rude log cabin was little in advance of that of the wigwam. But beneath this coarse exterior," the record goes on to say, "beat hearts as true to the cause of freedom, intelligence, morals and religion as any in the world."

The first Presbytery organized west of the Alleghanies was the Presbytery of Redstone. It had a remarkable personality and did a remarkable work. With the increasing companies of pioneers who before and during the war went across the mountains, went an illustrious little band of missionaries. The first

settled minister was James Powers—a graduate of Princeton and a licentiate of the New Castle Presbytery. He began his missionary labors in Virginia, but in 1774 he crossed the mountains and spent the summer in tours among the inhabitants scattered along the Youghiogheny and Allegheny Rivers. In 1776 he took his family to the field of his labors and for several years lived the perilous and self-sacrificing life of an itinerant preacher. In 1779 he became pastor of the Sewickley and Mount Pleasant congregations. His influence was extensive and powerful.—"The Story of the Churches—Presbyterian."

WHEN EASTERN PENNSYLVANIA WAS "THE FRONTIER"

The same year Nathan Her and Joseph Hart were appointed missionaries to the frontier. They reported to the next Assembly that they had spent three months in the business assigned them, beginning at Middletown and going as far as the Oneidas and Cayugas in central New York. In Pennsylvania they itinerated in the Lackawanna valley, visiting the settlements at Pittston, Wilkesbarre and Lackawanna. They reported a great increase of population in central New York and recommended that a missionary be sent to that region, "in order that the hopes of the pioneers may be raised, the ignorant may be instructed and that the foundation of gospel principles may be laid in this extensive and growing country in such a manner that discipline may be exercised regularly therein."

IV.

JAMES HOGE

PIONEERING IN OHIO

1. James Hoge, son of an educated and eloquent Virginia minister, reared in affluence in a cultured home, carefully trained and educated, when about to enter the ministry came on a visit to southern Ohio, which was being rapidly populated. Hearing of the religious destitution of "the regions beyond," to the north, he resolved to dedicate himself to their relief. The rough, wild and secluded valley of the Scioto River, the principal tributary of the Ohio, stretched for a hundred and fifty miles due north into the heart of the newly organized State. A sparse settlement called Franklinton, very near the geographical center of the State, formed the extreme outpost of immigration in this valley. To this point, after his return to Virginia, the young minister, just coming of age, made his difficult way on horseback over the mountains in 1805. He carried in his pocket the commission of an itinerant "missionary to the State of Ohio and parts adjacent thereto," granted by the General Assembly

of the Presbyterian Church, to which he had made application therefor. Upon arrival at this scattered village he found the Supreme Court in session in the main building, and at his instance the court adjourned to his service the next day, giving him their room and their attendance. In this wide field of five hundred square miles he labored for two years, when malaria and fevers of the lowlands prostrated his frail frame, and he was compelled to return to Virginia. In after years, in passing along the road over which he now journeyed, he showed his companions a wayside spring, by the side of which he had laid him down, exhausted by hemorrhage, expecting to die, and where he was found by a good woman, who administered such copious draughts of the cool water that he was revived and afterward attributed to them his cure. His missionary zeal, however, was not quenched by this check. His health being restored, two years after, the loyal church of thirteen members that he had organized in the wilds sent him a call, promising for three-fourths of his time three hundred dollars, the remaining fourth to be spent in itinerant labors. He joyfully accepted the call.

Shortly after his return the State Capital was located at Columbus, just across the Scioto from Franklinton, and the interests of the original community, with the church, were transferred thereto. Here began a wonderful and heroic career that lasted for a full half-century. His church was largely attended by the Governors, judges, members of the Legislatures and other State officials. His counsel began to be sought on every hand by the leading men of the community. He was universally trusted and honored. "Mr. Clerk, you needn't swear that man," cried out the opposing counsel, in a case in which Mr. Hoge was a witness, and his testimony, though decisive, was taken without the oath.

Yet with all this varied activity, his duties as minister and missionary were incessantly performed. One of his neighbors dubbed him "The man on horseback." He preached regularly three times on the Sabbath and oftener through the week, riding over territory in a circuit of twenty-five miles. There was neither schoolhouse nor church anywhere in the endless woods, and the scattered settlers came on horseback and foot from miles around to meet in log cabins and rude huts, where he had made his appointments beforehand. At these preaching stations he organized his little bands with what materials he could collect. He once remarked to a friend that he had ridden over two thousand miles the past year in the performance of his ministerial duties. His warm heart was ever responsive to the cries of the destitute and suffering. Nor did he ever refuse in the worst weather to respond to the summons of the sick, to attend the burial of the dead or to hasten to comfort the bereaved. He organized the first Sunday-school west of the Alleghanies in his own parlor. Born on the fourth of July, he made the event good by the most unswerving loyalty and patriotism late in life, when the existence of his country was threatened.

Several years after his return to the West he married a highly cultivated Christian lady, who seconded all his efforts for good. And the example and influence of this noted Christian home was a strong determining factor in the social and religious development of the rising capital, "and regions adjacent thereto."

In person Dr. Hoge was tall, thin, straight as an arrow, possessing great native dignity and an impressive bodily carriage that one of his biographers styles "majesty of personality." His eye was dark and piercing, his hair black and straight, his complexion somewhat swarthy, and his facial expression honest, pure and determined. The Cavalier blood in him produced a partial resemblance to the Indian contour. On one occasion while riding alone through the woods, he suddenly came upon an encampment of Indians who were returning from the settlement, well loaded with fire-water. They surrounded him with whooping and threats, brandishing their tomahawks, but were arrested by an old chief who stood at his horse's head and waved them off, saying, "He Wyandot like self." For twenty years "The man on horseback" crossed the mountains back and forth to attend the General Assembly at Philadelphia, a journey of two weeks each way, the commissioners often journeying in companies.

Dr. Hoge was very zealous in promoting public education, and guided the Legislature in the establishment of Miami and Ohio Universities, of both of which he was long a trustee. He was anxious for the organization of a Presbyterian synodical institution, and made continued efforts in this direction, which ultimately resulted in the existence of Wooster University, where some of his devoted followers have established a memorial professorship bearing his name. He became not only the father of Presbyterianism in Columbus, but he was justly styled "The Father of the Synod of Ohio." Who can adequately measure the vast moral influence of such a career that Dr. Morris in portraying it terms a "romance" of missions. It reads, indeed, like romance, and is stranger than fiction to depict. But if any skeptic ever questions the importance of Home Missions, or inquires of what use or importance a Home Missionary may be, let the record of this noble and heroic life make satisfactory reply. One of the most eminent scientific men of our land bore this testimony: "I am compelled to believe that there is truth and power in the Christian religion whenever I think of Dr. Hoge."

1. Other Presbyterian Pioneers in the Third Frontier:
   The Rev. Gideon Blackburn; A pioneer Preacher of the Southwest.
   "Father Rice," and the First Presbyterian Church of Cincinnati.
   Oberlin, a "Pioneer" College.

"The devotion to education which thus early characterized Ohio marked the other four States of the 'Old Northwest.' Christian education was their watchword and in them scores of Christian academies and colleges have put a Christian stamp on new communities. In all this movement the Presbyterian Church has had a leading part."

V.

MARCUS WHITMAN

PIONEER JOURNEYS

In the month of March, 1836, there was a quiet wedding at the home of Judge Stephen Prentiss, in Prattsburg, N. Y., and his accomplished daughter, Narcissa, became the wife of Marcus Whitman, M.D. With Rev. H. H. Spalding, Dr. Whitman was under commission of the American Board as missionary to the Nez Percés Indians in the Territory of Oregon, then the joint possession of Great Britain and the United States. One month later these two men, with their young brides, Mr. William H. Gray, two Indian boys and two teamsters, started on their long journey. The Secretary of War at Washington issued passports to them as if going to a foreign country, commending them "to the friendly attention of civil and military authorities, and if necessary, to their protection."

In these days of transcontinental railways and Pullman cars few can realize the stupendous task that these two women so willingly undertook. It was over three thousand miles to Oregon. No white woman had ever crossed the Rocky Mountains, no wagon had ever traversed the pathless wilderness. For months and months they must toil without ceasing over snow-covered mountains or blistering plains, enduring unspeakable hardships, always in fear of death from the elements or from savage men and beasts.

The route chosen by Marcus Whitman followed the rivers as closely as possible, as transportation by water was far less tedious than by land, and so wise was his selection that his trail finally became the great overland route to the West. Crossing Pennsylvania on horseback or by stage to Pittsburg, the travelers proceeded down the Ohio and up the Mississippi to St. Louis. Here they secured fresh supplies and continued up the Missouri River to Council Bluffs, where they were to join a party of the American Fur Company's trappers for protection through the dangerous Indian country. Great was their disappointment to find, on their arrival, that the trappers had been gone for nearly a month. With but a day's rest, they started up the Platte River, alone, with the grim determination to overtake them before they crossed the Rockies—and they did. The courage of the women and the willing hands of the men appealed

strongly to the rough but manly natures of the woodsmen, who gave them a hearty welcome. At Fort Laramie, on the North Platte, the river route was abandoned, and the perilous journey across the mountains begun. A buffalo trail was the only road. On the Fourth of July, 1836, three months from home, they reached the South Pass of the Rocky Mountains, the Continental Divide, where the waters begin to trickle down westward to the Pacific and eastward to the Atlantic. Here, facing the magnificent panorama spread out before them, they laid their blankets on the ground and, unfolding the Stars and Stripes, opened their Bibles, and kneeling in prayer, took possession of the sunset half of the continent "in the name of God and the United States."

The Hudson Bay Company at this time held the practical monopoly of Oregon, and were interested for selfish reasons in preventing emigration from the East. For years they circulated false reports which reached the United States by way of the English press, representing the entire Northwest as a wild and inhospitable region, fit only for Indians and wild beasts. They opposed the coming of the Whitman party, and said there were no roads, that their canvas-covered four-wheeled wagons could never be got over the mountains, and that no women could possibly live through the perils of the journey. Seven times that wagon was barely rescued from rolling down the canyon. Dr. Whitman took off two wheels and put them in the wagon, and with the two remaining wheels pushed on. Fording rivers was a frequent experience. At one place, a dried elk skin was the novel ferry-boat. The passenger laid flat on the skin, and Indian women, swimming, held the ropes in their teeth and pulled the party across, one by one.

The journey of six months and 3,500 miles ended at last at Fort Walla Walla (Beautiful Valley), where they were kindly welcomed by the Indians. Some twenty-five miles from the Fort, Dr. Whitman and Mr. Spalding built houses of logs, with rough doors and windows. The bedsteads were of board frames nailed to the side of the house, and covered with husks and blankets. In three years they had a school of fifty Indian children, and had taught many of the natives how to farm their land. On the 200 acres cleared, they had planted the seed brought from the East, and raised wheat, corn, and a large variety of vegetables. Three buildings and a small grist-mill had been erected. The Indian language was reduced to writing, and the first book in the Nez Percés tongue was printed on a press sent from the East by way of the Sandwich Islands, and around the Horn. The first home letters reached these young brides at the end of two and a half years. The Indians proved friendly, and Dr. Whitman's services as a physician were appreciated by the white people of the region.

In the early fall of 1842, while visiting a patient at Fort Walla Walla, he was invited to dine with the traders. During the meal, a herald came in with the exciting news that a large party of emigrants from Red River were on their way down the Co-

lumbia to take possession of Oregon. The interest was intense, for the future of Oregon lay with the nationality that should settle it. A young Jesuit priest sprang to his feet and triumphantly proposed a toast: "Hurrah for Oregon! She is ours now. America is too late; we have got the country."

This incident is introduced not, as some have used it, to explain the determining motive of Dr. Whitman's winter journey across the continent, for at the time it occurred that journey was already planned. The incident illustrates the state of public feeling on the Pacific coast with respect to the possession of Oregon, and may have had its influence upon Dr. Whitman's course. Another, and perhaps the leading, motive of his journey was a missionary one. Incited by the Hudson Bay Company and certain Jesuit priests, who were their agents, some of the Indians had become hostile; a lack of harmony also had arisen between the missionaries themselves as to the management of the mission. For these reasons the American Board had ordered the discontinuance of the station at this point. It was the hope of Dr. Whitman by a personal visit to Boston to secure the rescinding of this order, and his resolution was taken, even without the sanction of the Board, and at the risk of their displeasure, to make the journey.

To the strenuous objections of his fellow-missionaries he replied: "I was a man before I was a missionary, and when I became a missionary I did not expatriate myself. I shall go if I shall have to sever my connection with the Board." But that another motive lay warm in his heart, and was possibly even paramount to his missionary zeal, is made evident by his parting words as he mounted his pony for the East: "My life is of little worth," said he, "if I can save this country to the American people."

It was on the morning of October 3, 1842, that he set forth, with Amos Lawrence Lovejoy for his companion and an Indian for guide. In eleven days they made 640 miles to Fort Hall, Idaho, where the British captain in command tried to stop him, telling of heavy snows and Indians on the war-path. Here Whitman turned 1,000 miles out of his direct course towards Santa Fé by an unknown road. The guide deserted. Whitman and Lovejoy pushed on. In the face of blinding snows, and through icy rivers out of which horse and rider came cased in a mail of ice, they reached Bent's Fort on the upper Arkansas, January 3, 1843. Whitman's hands, feet and face were frostbitten. Here Lovejoy gave out, but not Whitman. He had printed matter circulated telling of the wealth and fertility of Oregon, and to all emigrants on the trail he gave glowing accounts of the Northwest country. At St. Louis he exchanged the saddle for the stage, and after two months' hard riding reached Washington, March 3, 1843.

Before Whitman left Oregon to cross the continent, the Ashburton treaty was under discussion in the United States Senate, and was approaching a decisive vote. Whitman's anxiety had

been to reach Washington before that vote, which he then believed was to settle the possession of Oregon. Upon reaching St. Louis, he learned that the treaty had been signed, but, to his surprise and joy, that it did not include the Oregon question; that was still an open issue, and his mission might not be too late. With this hope he appeared in Washington in March, 1843.

Concerning his interviews with President Tyler and Daniel Webster, and what influence his representations may have had, there has been much discussion, growing chiefly out of an abundant lack of direct testimony. Dr. Whitman himself does not appear to have been very communicative on the subject. There is no reason to doubt that he held more than one interview with the Washington authorities; that he pressed his well-known views of Northwestern resources and possibilities; and as little reason to question that the testimony of such a man, enhanced in value by the heroic effort he had made to deliver it in person, was of influence upon the Government.

It was clearly a part of Whitman's plan, and always in his mind, to stimulate emigration toward the Northwest; and after his official visit to the missionary rooms at Boston that matter occupied his whole attention. Whether he alone gathered the nearly 1,000 emigrants, with their wagons, flocks, and herds, and personally led them from the lower Mississippi to the Columbia, is scarcely worth the heat of a discussion, since it is certain he promoted the movement by word of mouth, by printed circulars, and in every other way possible; he accompanied the party, serving them with valuable information and inspiring their courage, and in the latter stages of the journey he was their personal leader and guide.

Almost a year after parting from his wife, she looked out one day from her cabin door and saw the great cavalcade winding down the mountain. It was the first news of her husband she had received, and day by day her heart had grown heavier with the question, "Does he live?" By this timely arrival the Americans outnumbered the English. Oregon was in a fair way to be saved. A few months passed; the Oregon treaty was signed and became law; three new stars were assured to the country's flag, and the name of Whitman was added to the roll of American heroes.

Alas that so soon the hero and his no less heroic wife were to wear the martyr's crown! Three years after his return from the East, Dr. Whitman, his wife, and twelve of his associates, were brutally murdered by the Indians whom they were seeking to serve. The causes and motives of the massacre are exceedingly mixed, but the calmest judgment of wise and cautious men has long been agreed that the hostility of the agents of the Hudson Bay Trading Company towards American missionaries and immigrants was one efficient cause of that tragic event. —CLARK—"The Leavening of a Nation."

The work of Dr. Whitman and his wife cannot be overestimated. They were uncomplaining toilers, devout Christians and loyal Americans.

Whitman College, at Walla Walla, an institution for both sexes, and Whitman county, Washington, will forever perpetuate their names, although hardly sufficient memorials for a service so great as theirs.

A beautiful monument now marks their resting-place in the land they loved so well. Within its very shadow dwell, in peace and harmony, the descendants of the savages who murdered them and the descendants of those who fell in the cause.—W. H. KIRKBRIDE.

PRESBYTERIAN PIONEERS IN THE SOUTHWEST:

Samuel J. Mills; Pioneer in organizing Bible Societies.
Salmon Giddings; Pioneer to Missouri.
Daniel Baker, D.D.; Pioneer to Texas and Beyond.

"Six journeys Dr. Baker made from New Orleans to New York City. The details of these wonderful trips as recorded in his published memoirs are full of romantic and thrilling interest. The self-denial of such a man in this constant separation from his family with meager compensation, hardships indescribable, heroism almost unexampled, places him among our wonderful men."

VI.

SHELDON JACKSON

"PROSPECTOR AND PIONEER"

The Rev. Sheldon Jackson, D.D., LL.D., has had a career remarkable for its devotion, romance, heroism and success.

For half a century he has been one of that noble band of pioneer missionaries who have carved presbyteries out of the wilderness and erected synods, before the foundations of civil government were laid. Penetrating thousands of miles into the great region which lay between the Mississippi river and the Pacific, the Gulf of Mexico and the remotest habitation of man within the Arctic Zone, he has gathered hundreds of congregations and founded hundreds of churches on the Word of God.

For half a century he has been one of the prominent characters in the making of the "New West." When he entered upon his pioneer work beyond the Mississippi River in 1858, California was the only State west of the Missouri river. Kansas, Nebraska, the Dakotas, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Oregon, and Washington were still territories.

Keeping pace with the new settlers pouring into the farming regions, camping with the pioneers who laid out new railroad centers, scaling the mountains and penetrating the canyons with the prospector and the miner, he everywhere rallied around him the friends of order and religion, of schools and temperance, of

Sabbath observance and good citizenship. While public sentiment was still plastic, he moulded it for civic righteousness and left his impress upon the western half of the United States.

The Rev. Russell B. Abbott, D.D., thus summarizes Dr. Jackson's work in Minnesota:

"Little of stature but earnest in spirit, like another Zaccheus, he was ever running ahead of the crowd, climbing a hill, scaling a mountain, following a valley, opening a schoolhouse, to see Jesus—who he was, and what he could do for these far-away Western people. He was constantly searching out the land, sowing beside all waters, organizing beside all railroads,—and the whole region for twenty, thirty, forty miles or more, repeatedly traversed, usually on foot, our little circuit-walker often taking no horse, every neighborhood sought out, the gospel of salvation preached with burning fervor in every town and hamlet, every Presbyterian discovered, and a church organized wherever two or three of the faith could be got together in the name of the Lord. Take a specimen brick from the House of his labors: On Sabbath morning he preached in the home church in La Crescent, in the evening at Hodah (7 miles) or Brownsville (17 miles); Monday he traveled to Houston (24 miles from Brownsville) and preached in the evening; Thursday evening at Sheldon (9 miles); Wednesday evening at Rushford (12 miles); Thursday evening at Caledonia (24 miles); Friday he returned home, and on that day and Saturday chopped wood to last his wife another week. Then on Sabbath he began his circuit again, varying it from time to time, to carry the word of life to every dark corner.

"If his circuit took him to Rochester, Minn., (which for a time he supplied every other Sabbath) it was a round trip of over 140 miles; if to Preston, Minn., of 120 miles; if to Black River Falls, Wis., 110 miles.

"The recital of such a history recalls the marvels of the heroic age, when men for the love of Christ would undergo any labor, or suffer any persecution, 'so they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.' What a new and living commentary it gives to the marching orders of the Christian ministry. 'Go ye into all the world, and preach the gospel to every creature.' Mr. Jackson seemed to think it meant just that. But what time could he have for the preparation of sermons? Go and try it once, my young brother, and you will see! He never read that last command in the light of modern revision, 'Go into the largest congregations, and preach the grandest sermons you can write!' His head and his heart were full of the gospel, and its glowing truths were cast into orderly form for sermons while on his solitary journeys. His saddle was his study, or oftener his boots!"

In the spring of 1869, the presbyteries of Des Moines (April 22-24), Missouri River (May 1st), and Fort Dodge (May 8), appointed the Rev. Sheldon Jackson superintendent of Presbyterian Missions for Northern and Western Iowa, Nebraska, Da-

kota, Montana, Wyoming and Utah, "or as far as their jurisdiction extends," but for his support and that of his workers the presbyteries were not to be held pecuniarily liable.

Presbyterial boundaries in those days on the frontier were not very accurately defined, and these presbyteries assumd jurisdiction over all the "region beyond" not claimed by some other presbytery. Afterwards Colorado, New Mexico, Arizona, Eastern Nevada, Idaho and Alaska were added to the field. Mr. Jackson then had the Presbyterian oversight of all the west from Iowa to Nevada, from Mexico to Canada, which, with the addition of Alaska, comprised 1,736,829 square miles or about one-half of the territorial area of the United States at that date.

The above action of the three Iowa presbyteries made him the founder of Presbyterianism in Wyoming, Montana, Arizona, Utah, and Alaska; and its chief promoter in Colorado and New Mexico.

In commemoration of this historic event the synod of Iowa, in 1904 appointed a committee to erect a tablet monument on Prospect Hill, Sioux City, Iowa, a site for the same being donated by the Mayor and Common Council.

To be nearer to his new field, he removed his family in the spring of 1869 from Rochester, Minn., to Council Bluffs, Iowa, and the following year (1870) to Denver, Colo.

Within one week after the action of the presbyteries and before the last spike had been driven on the Pacific railways, he had sent at his own charge three ministers to occupy all the important villages on the Union Pacific railroad, between Iowa and central Utah, a distance of over 1,000 miles.

Within a month four "middlers" from the theological seminaries were given fields covering from one to five counties each in Iowa and Nebraska.

In eight months ten new missionaries were at work in Iowa, Nebraska, Wyoming, Colorado and Utah. And in twelve months twenty-two churches were organized and the Presbytery of Colorado ordered by the General Assembly.

The work progressed so rapidly and aroused so much enthusiasm that the Board of Domestic Missions reconsidered its former action and during the summer of 1869 commissioned him and a number of the missionaries that he had placed in the field.

In ten years he occupied and organized churches in every strategic center of the Rocky Mountain region.

He brought into his service ministers and teachers willing, like himself, to make sacrifices and to endure hardships. And when the small stipends received by the missionaries from the Mission Board and from their own field were insufficient to support them he raised tens of thousands of dollars from personal friends and Christians in the East for their relief. Probably four-fifths of the missionaries under his care were thus helped. He also raised thousands of dollars to assist frontier settlements in the erection of their humble churches. Among the Pueblos, Moquis, and Pimas of New Mexico and Arizona and the Thling-

ets and Eskimos of Alaska he raised nearly all the money needed for the erection of their first mission buildings.

When, in 1869, Mr. Jackson became Superintendent of Presbyterian Missions for the Rocky Mountain Territories he found within his field all the Mormons, nearly all the Mexicans, and the larger part of the Indian population of the United States. He early realized that the only effective method of reaching them with the gospel was to commence with the children and through Christian schools lead the rising generation into Christianity. To accomplish this, he at once commenced a campaign to secure a national organization of Presbyterian women, auxiliary to the Board of Home Missions, whose special work should be the organization and maintenance of Christian schools among the exceptional populations of the United States.

After eight years of agitation his efforts were rewarded on December 12, 1878, when the Woman's Executive Committee, to be known later as the Woman's Board of Home Missions, was organized. In 1908 this Board reported 166 mission schools with nearly 10,371 pupils.

In March, 1872, Mr. Jackson established and for ten years conducted the "Rocky Mountain Presbyterian," a monthly illustrated paper devoted to the work under his care. In 1872 (Oct. 7) he was offered a special financial agency in the interests of Lincoln University located at Oxford, Pa., which was declined; in 1879 and again in 1880 he was commissioned by the General Government to collect Indian children from the Pueblo, Apache, Pima and Papago tribes of New Mexico and Arizona and bring them to the Indian Training Schools at Carlisle, Pa., and Hampton, Va.

The latter period of Dr. Jackson's career and that with which his name will be identified in the minds of this and succeeding generations, is devoted to Alaska, and belongs to a future study.

In the prosecution of his work for humanity during the last half century Dr. Jackson has traveled approximately one million miles.

Journeying in those days he found far less comfort than is now enjoyed in the same region; railroad building advanced slowly, in several instances he traveled as he could, by stage, making continuous trips of six days and nights; or on horseback, as in his Minnesota and Wisconsin experiences from 1859 to 1869, he was often overtaken by blinding snowstorms; or compelled to wade into the partly frozen streams and break the ice on the banks of the river before his horse could cross; or in a Mexican ox-cart, in which one single journey in March, 1877, occupied him ten days; or imperiled by losing the trail on the prairie or mountain; or during the years from 1869 to 1880 crossing snow-faced avalanches where others perished just before or after his passing; or among the trackless mountains of Arizona, far from food or water; or shut in by prairie fires, which swept wildly around him, or fleeing before the roaring flames, leaping from pine to pine along the mountain side; or, perhaps a long summer

day with his rifle resting on his knee amid the dangers of the savage Sioux; or in passing the mountain summit at an altitude of 13,000 feet, in which both ascent and descent were beset with extremest perils—passing craigs or steppes of ice or snow where a single misstep would have been death, or where below the tree line the floundering over falling timbers and the crossing streams filled with ice rendered passage next to impossible.

His narrow escapes are among the marvels of personal experience; five times the stage was robbed just before or after he had passed over the route; once there was only the motion of a finger between him and death as a half-dozen revolvers were pointed at him; once he escaped scalping by Apaches on the war-path only by a few hours; again he went unharmed when his steamer on the upper Missouri was fired into by hostile Indians; again a fanatical papal mob threatening his life; and was once delivered from prison where he had been thrust for the gospel's sake.—GEORGE L. SPINING—Condensed.

2. OTHER PRESBYTERIAN PIONEERS:
   Dr. Timothy Hill; Pioneer in Kansas.
   Dr. Thomas Fraser; Pioneer in California.
   Mrs. A. R. McFarland; Pioneer in New Mexico.

3. PRESENT-DAY PIONEERS:
   The Schools of the Woman's Board for Mormons; and for Mexicans in New Mexico and Arizona and California.

VII.

KINDERGARTENS FOR "COMING AMERICANS"

UNDER THE CARE OF THE WOMAN'S BOARD OF HOME MISSIONS

There are many ways by which the immigrants may be reached and influenced, but the one which presents itself most forcibly for their young children, as holding the principles of development, is the kindergarten.

To old and young must be extended the same spirit—"love," for this is the keynote to success in any work, especially to these little foreigners, to whom everything is new and strange. They do not understand our language, but will almost immediately put their little hands in yours and smile back when you give them a smile of welcome, and show that you are their friend. Although they look very foreign for a few days in their quaint costume, it is soon discarded for our American clothes. Through gesture and word, in songs, games and stories, in a few months our little foreigners are speaking and understanding our language.

The improvement in most of the children is apparent almost from the beginning. Their threefold nature—mental, moral and physical—undergoes a change. It is wonderful to see their minds unfold and grasp hidden meaning and truths, most of which are carried home and repeated to parents. Parents tell me of their little ones saying each night the kindergarten prayer. This prayer I have to repeat often to father and mother, for they want to know it, too.

Cleanliness is one of the requirements of the kindergarten. Each morning hands and faces are held up for inspection. The children take great pride in coming clean. This, I find, has a wonderful influence on the home; it stimulates the parents more than anything else could do, and the result is seen on visiting the home.

Many of these immigrants have very little religious training. In the kindergarten no creed is taught, but spiritual truths and high ideals are placed before the child; love for God and all He has made is implanted in him through these truths and daily illustrations, and these thoughts are carried back to the home, for we encourage the child to tell everything to the parent.

From the kindergarten the child is easily led to the Sabbath school, with little opposition from the parents; thus step by step the little ones are being led, and are, unconsciously, leading the parents.

This year we have enrolled one hundred and ten children, with an average attendance of eighty-eight; almost two-thirds of these are Bohemians. The parents of many of these children are very poor, their principal occupation being tailoring, from which they earn a very meager living. They are ambitious for their children, and strive to give them an education. The children, with few exceptions, stand high in their classes, for they are very studious.

Many strangers are coming to us who at first are necessarily quite helpless. It is but natural that we ask ourselves, "What can we do for them?" The first thing is to make them able to help themselves. Two branches of our school system are exceptionally adapted for this. Through them the immigrant and his home may be readily reached and influenced. These are the kindergarten, and the night schools for foreigners. The foreigner learns our language in the night schools.—HOME MISSION MONTHLY.

The Woman's Board conducts kindergartens for foreign children in Chicago, Baltimore, Detroit, Philadelphia, Luzerne, Pa.; also at some other points, principally among the mines of Pennsylvania.

Price, ten cents.

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